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THE CONNEXION OF THE DUTIES OF
LOVING THE BROTHERHOOD,
FEARING GOD,

AND
HONORING THE KING,
CONSIDERED AND EXPLAINED,

IN A
S E R M O N,

Preached in the Parish Church of
ST. MAGNUS THE MARTYR,
LONDON BRIDGE,
On SUNDAY the 30th of DECEMBER, 1792,

By the Rev. THO. RENNELL, A.M.
Prebendary of Winchester, and Rector of the United Parishes
of St. Magnus and St. Margaret.

Dedicated (BY PERMISSION) to the
Right Hon. The LORD MAYOR of LONDON.

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To the Right Honourable
SIR JAMES SANDERSON, KN^T.
LORD MAYOR OF LONDON.

MY LORD,

I Cannot but esteem it a distinguished honor, that I am permitted to prefix your name to the following Discourse, preached in the parish of your ordinary residence. It has no farther claim to your Lordship's protection, than as an humble effort to promote that spirit of Loyalty and Subordination to the Laws, which Religion so positively enjoins, and the Welfare of these Kingdoms at the present moment so peculiarly demands.

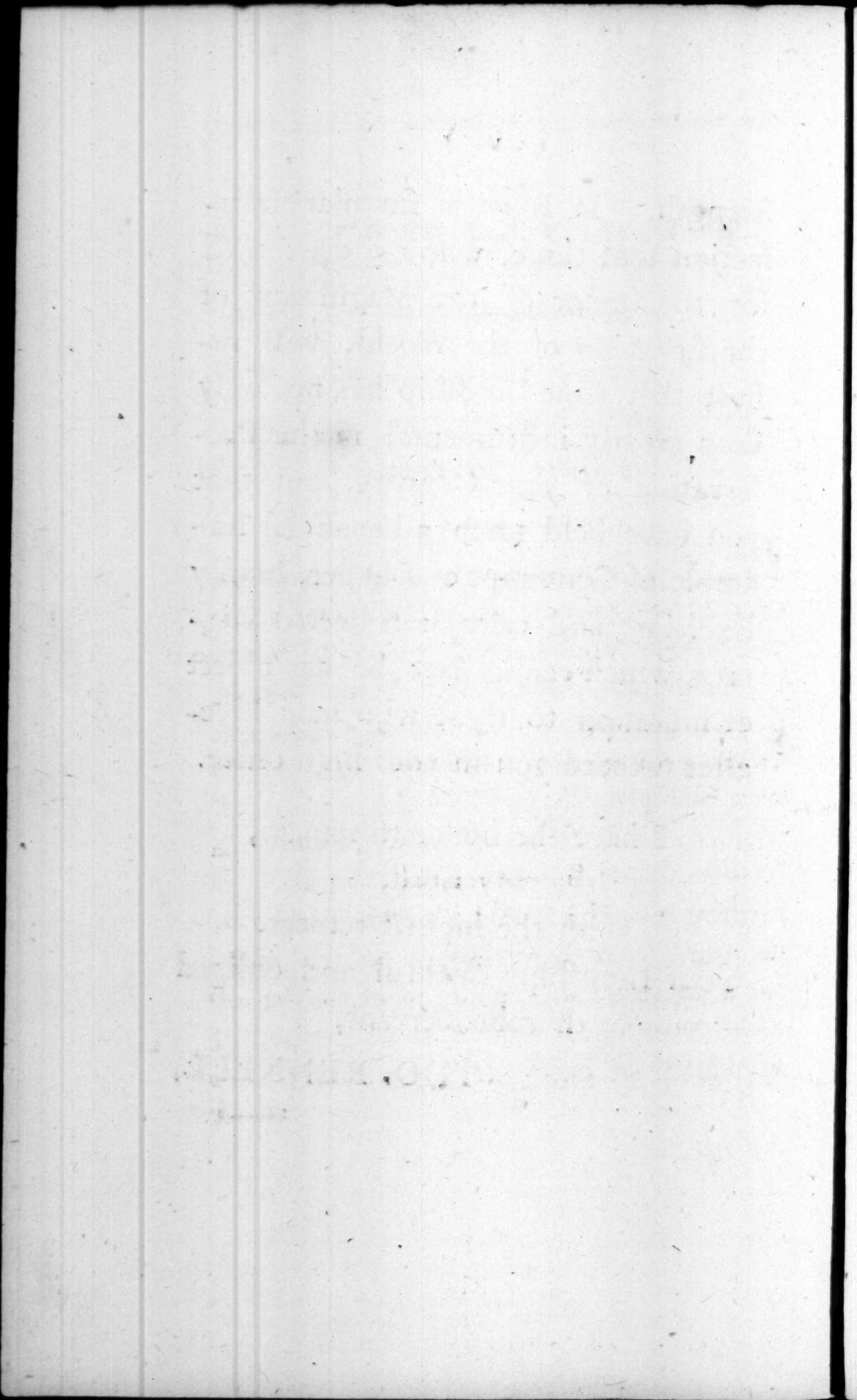
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I am well aware that your Lordship's character can receive little addition from any testimony which it is in my power to bestow. I cannot however refrain from saying, that the Crisis at which your Lordship was called to the Chief Magistracy in this Metropolis, is confessed by all who feel an interest in the preservation of Law and Property, to have been most difficult and alarming. It cannot but be acknowledged and recorded as a signal and kind dispensation of Providence, that the atrocious and artful designs of our foreign and domestic enemies were met by your Lordship, with Talents and Intrepidity equal to the Dangers with which we were menaced, in the very HEART and CENTER of our national wealth and strength

strength. It is with singular satisfaction that those, who are concerned for the honor of the Magistracy of the first City of the World, will reflect that your Lordship has not only been greatly instrumental in the Preservation of your Country, but that you have held forth a beneficial Example of Contempt of Danger, Manly Exertion, and calm, recollected Dignity, which cannot but be an object of imitation to those who may hereafter succeed you in your high office.

I have the honor to remain,
 My Lord,
 With the highest respect,
 Your Lordship's faithful and obliged
 humble Servant,

THO. RENNEL.



A
SERMON.

2 EPISTLE ST. PETER, CH. II. V. 17.

LOVE THE BROTHERHOOD, FEAR GOD;
HONOR THE KING.

IT is very certain, that the only foundation of true benevolence, and all the long train of comforts connected with it, is to be found in the Gospel. Man is there bound to man by real, genuine, and substantial obligation. Other principles of brotherly love, which have been proposed by those who never heard of Jesus Christ, or having heard, nevertheless have rejected him, are shadowy, vague, and ineffective. This would be abundantly evident, if I were to lay before you the miserable artifices, and poor plausibilities, of those, who under a pretence of promoting sentiments of benevolence, have only pandered

dered to those wretched passions, and promoted that deplorable licentiousness, which has in its operation carried discord, havock, and misery among mankind.*

* Of this tendency, above all others, are the writings of J. J. Rousseau. The mischief done to morality and religion by this man are beyond all calculation. The passions in their worst excesses are painted by him in the garb of virtue, and by this means the progress made in vice is most artfully rendered imperceptible to the unwary mind. Conscience is subverted, and mock principle, a thousand times worse than none, is substituted in its place. The purest philanthropy is the profession of this writer; but the real purpose and effect of his writings is to diffuse a principle of sentimental profligacy, and canting libertinism. And yet, notwithstanding the enervated languor of his style, and the meanness and poorness of his artifices, his influence over the minds and habits of the age has been stupendous. Those whose principles have been proof against the acuteness of Hobbes, the subtlety of Hume, the bombast of Gibbon, and the buffoonery of Voltaire, have fallen before the effeminate and factitious tenderness of Rousseau.

Victique dolis LACRIMISQUE coacti

Quos neque Tydides nec Larissæus Achilles,

Non anni domuere decem non mille carinæ.

But the incomparable Edmund Burke, in his second tract on the French Revolution, has indeed touched this writer with ITHURIEL'S SPEAR; from which neither the feeble, sophistical panegyrics of some of his defenders, nor the statue erected to him by the French atheistical legislators, can protect his memory.

On

On the contrary, the INSPIRED APOSTLE⁷, when he speaks of brotherly love, lays it upon such foundations as cannot be moved. He connects it with SOCIAL SUBORDINATION and RELIGIOUS PRINCIPLE. "LOVE THE BROTHERHOOD—What follows? "FEAR GOD," "HONOR THE KING." A connexion which the present posture of affairs, and the artifices of wicked and designing men, render it the peculiar and most binding duty of every faithful Minister of Christ,* to bring

* I cannot but with singular satisfaction refer my readers to the primitive, able, and convincing Discourse of the Rev. J. CLAYTON, "On the Duty of Christians to Magistrates." Here indeed we see the operation of GENUINE EVANGELICAL PRINCIPLES *without* as well as *within* the Establishment; principles asserted by no one with more firmness, defended with more ability, or enforced with a more pious, prevailing eloquence, than by this distinguished Minister of the Gospel. I hope that he will accept this testimony from one, who has not the honor of his personal acquaintance, but by whom his virtues and abilities are highly esteemed. To such Dissenting Ministers every true son of our most Apostolical Church will say, in the language of a venerable Martyr, "Ασπαζεται υμας η αγαπη Συμπτωτων και Εφθαρτων." *Epist. Ignatii ad Trallianos.*

to the serious consideration of those committed to their charge.

When the peace and order, nay the existence of all legitimate government is menaced by Sedition, connected with and founded on Atheism; surely the Ministers of Christ have a duty to perform to God and their Consciences, their King and their Country. Great must be their condemnation, if, from profligate indifference, from sensual indolence, from fear of obloquy, of violence, or even death itself, they *shun to declare to you the whole counsel of God.*

That the voice of God in his revealed world is sufficiently decisive, both with regard to their duty and yours, I hope and trust you will recollect that I abundantly proved in the discourse which I felt it to be my duty to deliver to you soon after the issuing of his Majesty's gracious Proclamation. The unparelled course of events which have since that period arisen, the designs and opinions to which they have given birth, persuades me that your best interests,

rests, both in time and eternity, are if possible more concerned in the sentiments you may adopt, and the measures you may follow, at the present most awful crisis, than even at the period when I last addressed you. I am nevertheless persuaded, and the late public declaration of your sentiments gives me the comfortable assurance, that my task is rather to confirm the honest and the upright, than to confute the deluder, or to recal the deluded.

To point out then to you the necessary connexion of the duties of **LOVING THE BROTHERHOOD, FEARING GOD, and HONORING THE KING**, with an useful application to the present times, is the purpose of the following Discourse.

That all Christians are bound, from the highest to the lowest, notwithstanding any distinction of rank or property, **TO LOVE AS BRETHREN**, is most certain. **BROTHERHOOD** is a term constantly used throughout the whole New Testament as expressive of the connexion subsisting between Christians.

Thus

Thus St. Paul to the Romans, *Be kindly affectioned one toward another with BROTHERLY LOVE.* And to the Thessalonians, *As touching BROTHERLY LOVE, ye need not that I write unto you, for ye yourselves are TAUGHT OF GOD TO LOVE ANOTHER.* The tenor of the Scriptures is so uniform, that it is useless to cite many particular texts to this purpose. But on what is this brotherly love founded? Let us CAREFULLY OBSERVE. It is founded on the following particulars.

THAT we are all equally the offspring of Almighty God: As St. Paul quotes to the Athenians from one of their own poets—*“For we are also his offspring.”* THAT we are all equally permitted by his unutterable condescension to call him *“Our Father which art in Heaven.”* THAT we are all, whatever may be our station and condition, doomed to die, and to return again to our dust. THAT after death we are all, high and low, rich and poor, subject and magistrate, to stand before the judgement seat of Christ, *“to receive the things done in the body, whether they be good or whether they*

they be evil." THAT we are all fellow travellers and pilgrims through a world of affliction and a valley of tears to an eternal repose and rest in Heaven. THAT the precious blood of the Redeemer was equally shed for all, without favor or partiality, (for in this respect God is truly no respecter of persons). THAT this redemption, and the sense of it, binds us to acts of unceasing, persevering, inflamed affection to the poorest, the meanest, and the lowest of our brethren.

ON THESE particulars is founded the true Christian doctrine of Brotherhood; a doctrine productive of virtue, peace, order, benevolence, and comfort! BUT it becomes us most carefully to observe, that the very same Gospel which inculcates this kind and state of Brotherhood, rejects and condemns in the most pointed terms those extravagant notions of Equality and Fraternity, which some men have attempted to diffuse and propagate among the inferior ranks of men in these kingdoms.

Respect

Respect to the persons of superiors, raised either by the dignity of Rank, or invested with the powers of Magistracy, was one of the **FIRST PRINCIPLES** which the Apostles taught their converts, and through them delivered down for the instruction of every succeeding age of the Church. These holy men would have rejected with abomination the title of **APOSTLES OF LIBERTY**, blasphemously bestowed on certain seditious preachers of the present day. On the contrary, under the firm safeguard of Religion, property and personal security was placed. *Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.* Farther, not only all fraud and violence with regard to property, but a conscientious submission and respect due to our **BRETHREN** in the higher ranks, is most **DISTINCTLY**, most **ABSOLUTELY**, most **REPEATEDLY** enjoined. *Render therefore (says St. Paul to the Romans) to all their due: tribute to whom tribute is due; custom to whom custom*

custom ; fear to whom fear ; HONOR to whom HONOR.

Christians, in addition to a conviction of the civil advantages arising from this spirit of subordination, are strictly bound by positive religious precept and obligation. *Submit yourselves to every ordinance of Man, for the Lord's sake.* A most remarkable and pointed instance of this submission we find in the example of the great Apostle: When the unjust and imperious High Priest had ordered him to be smitten on the mouth, Paul, with emotion, said, *God smite thee, thou whited wall.* BUT, upon being admonished, "*Re-vilest thou God's High Priest,*" St. Paul, with the high recollected dignity of an inspired Apostle, banished all human passion ; and with an immediate correction of himself said, "*I wist not, brethren, that he was the High Priest ; for it is written, thou shalt not speak evil of the Ruler of thy People.*"

Here let me appeal to your understanding and consciences, how different such precepts and such examples from those wild and
frantic

frantic doctrines of Modern Equality, calculated to level all ranks, to annihilate all property !

That doctrine of Equality, which is now by some made the foundation of all civil government, is not only mischievous in its operations, but completely false in fact. At no time were men BORN equal, at no time did they CONTINUE equal. Even previous to the existence of civil government, this inequality existed. It is asserted, and with the utmost truth, by the profoundest reasoner and maturest thinker * in Pagan anti-

* *Εκ βασιλευμενων γαρ συνηθον' πασα γαρ οικια βασιλευται υπο των πρωτων των* *Arist. Politic. l. 1. c. 1.*

This important position was asserted by Aristotle, who has developed the origin of civil society, and traced it to its elementary principles, with an ability and reach of thought, which in my poor opinion has never been attained to since by any subsequent writer on these subjects. Having had opportunity of long and deep experience, from observing the practical effects of the different principles of civil government in the numerous free states of Greece ; he tried Theory by Fact, and became the most able EXPERIMENTAL Politician either of ancient or modern times. Mr. Locke, on the contrary, in his Treatise of Government, is as scanty, defective, and confined in his references to historical fact, as the Greek Philosopher was copious, accurate, and extensive.

quity,

quity, that man BROUGHT not EQUALITY, but SUBORDINATION to political society. The family distinctions of FATHER and CHILD, HUSBAND and WIFE, MASTER and SERVANT, existed BEFORE, and prepared the way for the civil relation of SUBJECT and MAGISTRATE. The same inequality which subsisted in the origin, is essentially necessary to the continuance of the political machine. The inequality of property is the foundation of all honest industry and exertion; the protection of property once acquired is the only preventive of never ceasing bloodshed, violence, and confusion. The commonest sense must inform us, that the contrary doctrine is equally destructive of *poor* as well as rich. Deprive the Merchant of his opulence, and where can the numerous manufacturers and their families find that plentiful and comfortable maintenance, which lies open to honest industry in every commercial town in these kingdoms? Take from the Landholder his estates, and where will the Farmer, and much more his

c Labourers,

Labourers, fly for refuge? Where will be those improvements and operations of agriculture, which suppose and necessarily infer a much larger portion of landed property than can come to any man's share upon an equal division?

But it may be asked, do not these inequalities frequently bear hard upon the lower ranks of our brethren? Are not the means even of the scantiest subsistence in some cases inaccessible to the industrious and labouring part of the community? and is it not an unspeakable addition to their calamities that those, whose affections nature hath wound closest round their hearts, partake of them? These, alas! are the defects not so much of *civil government* as of that imperfect stage of our existence in which it hath pleased the providence of Almighty God to place us. Against these, no form of government, however perfect, nor civil regulations, however well contrived, can provide. But Here (praised be God) *we have no abiding city, but we seek for one which is to come.* A Christian's
perfect

perfect *Citizenship* * is *properly in Heaven*. There indeed (but there only) shall *men hunger no more, nor thirst any more*—there only shall there *be no more curse*—there, and there only, shall God wipe away all tears from your eyes—there only *shall there be no more death, nor sorrow, nor crying ; for the former things shall have passed away*. But in a state when SIN entered into the world, and DEATH by SIN, a Christian, with the enlarged views which the Gospel alone can give him, will not, cannot expect a perfect system of civil polity here on earth.

Undoubtedly every protection which can be afforded to the lower ranks of our brethren, every preventive of their distress, every alleviation of the calamities which may actually overtake them, ought to be, and will be an object of primary importance with every Christian community.

* Philippians, c. iii. v. 20. The word *πολιτεια* is weakly and erroneously translated in the common version *Conversation* ; by which the nobleness and aptness of the metaphor are totally lost.

But

But after all misery **MUST** and **WILL** remain, which can be effectually lessened and alleviated, not by visionary schemes of civil equalization, and of unattainable perfection, but by a diffusion and cultivation of those Evangelical principles and habits, which it is the direct end of the modern friends of the people to ridicule, decry, and to subvert. Diminish or destroy the principles of genuine Christianity, and I will venture boldly to assert, that in the same degree you will diminish the resources of consolation to the poor, and the motives to benevolence in the rich. It is not the doctrine of the **RIGHTS OF MAN**, or absolute **EQUALITY**, but it is the **PRECEPTS OF THE GOSPEL**, it is the **GRACE OF GOD**, carrying those precepts into application and energy in the breasts of men, that can animate the Samaritan to bind up the wounds of his neighbour; that can arrest the luxurious, the dissipated, and sensual; and that can constrain them with penitential tears and softened hearts to penetrate the recesses of misery, to enter the poor man's

man's hut, and to administer comfort and relief to the dreariness and desolation of sinking humanity, under this irresistible conviction, "*That in as much as they have done it to the least of their brethren, they have done it unto Christ.*"* It is from the influence of such habits and such doctrines, and not from the lessons of faction and civil disorder, that the poor can hope for substantial alleviation and help. How little the lower ranks have gained from the continued convulsions in France, is evident from the most authentic accounts daily brought us of the unpitied famine, nakedness, and distress which is the lot of the industrious poor in that devoted land.

Still LESS has been gained by the lower ranks of men in those miserable countries, into which the French armies have pene-

* Here, indeed, is the true principle of *love* and *brotherhood* which lighted up the holy flame of charity and fervor of eloquence among the primitive Christians. "Παντες γαρ υι ισμιν εν κυριω, ειτε πλουσιος, ειτε πενης, ειτε δουλος ειτε ελευθερος. Και μια κεφαλη παντων εξ ου τα παντα ΧΡΙΣΤΟΣ. Και ομοις εστιν αλληλοις τα μελη τουτο εκασος εκασω, και πασιν απαντες." *Gregor. Naz. Oratio de Pauperum amore.*

trated.

trated. LIBERTY, EQUALITY, BROTHERHOOD, was their profession; TYRANNY, PLUNDER, and MASSACRE, their practice. Under a pretext of delivering the deluded people from the oppression of the nobles and the rich, these invaders have seized all the corn, and all the currency of these nations, and stopped even the clamour of hunger by the point of the bayonet. Their wives and daughters have been subject to the barbarous lust of strangers; and all who had the crime of possessing property, are condemned to exile, arbitrary imprisonment, and death itself. Like the Romans of old, where these plunderers and tyrants bring famine, the sword, and destruction, they insult the unhappy victims of their cruelty, by calling this *desolation* a state of *Liberty*.*

Wretched,

* Altho' I am unwilling to degrade the memory of the Roman people, by a comparison with the French, except in rapine and tyranny, yet I cannot help observing, how exactly the resemblance is in these circumstances as described by Tacitus. I have therefore cited the passage at full length.

* Nos terrarum ac libertatis extremos, recessus ipse ac sinus
famæ

Wretched, indeed, those nations upon whom God, *who dispenseth sorrow in his anger*, has sent this dreadful scourge! Unutterable the guilt of those men who, from distress of circumstances, political enmity, or that MOST PROFLIGATE OF ALL PASSIONS, THE SPLEEN OF DISAPPOINTED AMBITION, would league with such invaders for the subversion of this happy government, or would at least misrepresent the designs and counteract the effect of those measures which are absolutely

famæ in hunc diem defendit. Nunc terminus Britanniaë patet, atque omne ignotum, pro magnifico est. Sed nulla jam ultra gens, nihil nisi fluctus: Et interiores Romani, quorum superbiam frustra per obsequium & modestiam effugeris, raptores orbis, postquam cuncta vastantibus defuere terræ, & mare scrutantur: Si locuples hostis est, avari: si pauper, ambitiosi: quos non oriens, non occidens fatiaverit: Soli omnium opes atque inopiam pari affectu concupiscunt, auferre, trucidare, rapere falsis nominibus imperium, atque ubi solitudinem faciunt, pacem appellant. Liberos cuique ac propinquos suos natura carissimos esse voluit; hi per delectus alibi servituri auferuntur. Coniuges sororesque, etsi hostilem libidinem effugiant, nomine amicorum atque hospitum poluuntur. Bonæ fortunæque in tributum egerunt; in annonam frumentum. — Tacitus de Vita Agricolaë.

necessary

necessary to ward off such accumulated calamity from these kingdoms ! Let it be well remembered, the VERY EXISTENCE of what is now called Government in France, depends the furtherance of bloodshed and discord over the whole face of Europe. These men are formidable, not by their external efforts, but by their connexion with the factious and seditious among those nations who are the object of their enmity. Think well, my brethren, on the probable consequences of such *fraternity* !

Be convinced of the folly of sacrificing every political and every commercial blessing, which God has so richly showered down upon you, to such poor, such palpable, such destructive delusions, as are now disseminated. Reflect that the French, notwithstanding their vain and boasting exultation, are suffering a punishment, if possible, equal to their crimes : In their Metropolis, that center of Massacre, Atheism, and Anarchy, each recent event surpassing in horror all that have preceded, speaks loudly and
awfully

awfully, "*that except the tribulation of these days shall be shortened, no flesh can be saved.*"

But this leads me to a consideration of the second precept contained in my text, namely, the FEAR OF GOD.

To a virtuous Heathen philosopher and historian it appeared perfectly INCREDIBLE, that a nation could exist in any stage of society, rude or civilized, without a sense of religion and the superintending Providence of Almighty God. Such a state he denied to be within the experience of the records of mankind. "It is easier to conceive, (says this grave and mature observer*) that a building can stand without foundation, than that a political society can receive coherence and durability, if a conviction of the existence of God is once removed." This great truth broke even thro' the gloom of Pagan superstition, and the glimmering, faint light of what is commonly called Natural Religion. But if such a circumstance appeared UNNA-

* *Plutarchus adversus Colotem.* The whole passage is well worth referring to.

TURAL and incredible to an Heathen, with what feelings of horror and awe must we hear of those who, in full possession of the revealed will of God, notwithstanding have proceeded in regular and deliberate order from one gradation of impiety to another ; of those who, after erecting statues, and decreeing funeral honors to the avowed authors of blasphemy and obscenity, have crowned the whole, by receiving, with unbounded applause, in the very bosom of the legislature, a proposal to make Atheism a part and principle of the *public education of youth !*

But I will not farther dwell upon a fact so shocking and revolting to every virtuous mind, than just to observe, that they have left this most momentous truth to succeeding generations : “ That where the fear of God is banished, the love of man soon follows ; and that the same moment which withdraws man from his allegiance to his Creator, turns him out a beast of prey, seeking whom he may devour.” Then the licentious and depraved passions spurn and overwhelm every
boundary

boundary which reason, humanity, and pity can oppose. Then it is that the principle of moral vitality is lost, and man becomes in every thing but the commission of sin, and the perception of misery, a dead and putrifying carcass! When at the creation of the world order and harmony arose, "*the spirit of God moved on the face of the waters.*" To him ALONE is owing the same order and harmony in the civil concerns of men. "*He openeth his hand, we are filled with good; he hideth his face, we are troubled; he taketh away our breath, (and in a social as well as a natural and religious view) we die, and return again to our dust.*" It is therefore no matter of surprize to a Christian, that after this infatuated people had discarded all regard to the providence of Almighty God, that the dagger of the assassin was armed, not only against all virtuous and honest men, but also in a manner which it is impossible for language to aggravate, against the unprotected state of women, venerable age, and the innocence of childhood! From a participation of such crimes

crimes and such calamities may the *fear of God* protect us ! May this truth remain as a principle indelibly engraven in the heart and affections of every Englishman—“ *Verily there is a God which rewardeth the righteous ; doubtless there is a God who judgeth the earth.*”

But before I finish this head of my Discourse, I request that I may be permitted to make one short, but very important observation, which it is my earnest wish to leave deeply impressed upon you, as of great use in the regulation of your private conduct, and in the judgement you may form of the characters of public men at this awful period. “ That with Atheism, all its horrors, and all its crimes, private and public, I know of no habit which so intimately coalesces, and is so constantly joined, as that of the practice of GAMING.

The gamester, from staking every interest upon chance, and upon those movements which appear to arise from chance, soon loses every idea of the superintending providence of Almighty God in the government
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of the world. Habituated to be the cause of misery, and to witness all the horrors of despair, to send home ruined parents to their helpless offspring, ruined children to their comfortless parents, the distracted husband to his undone, beggared wife, or to drive the hand of despair and agony to that last fatal act, for which no place for repentance is to be found—CAN the gamester have one single trace of humanity and compassion left? Can they who by standing at the head of such a train of iniquity—can they who have deliberately spread the contagion of such guilt and misery among the highest ranks of this kingdom, blasting every hope that the country might entertain from the virtue and independence of the rising generation—can they who are base and hardened enough to live avowedly and contentedly by the fruits of such corruption and such pillage—can such men pretend to one single spark of PUBLIC VIRTUE? This surely is the most shameless plea that was ever offered in the face of
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the fun. And yet these are the men, Atheists in creed, and Gamesters * in practice, who are now pretending to bring civil society and the principles of government to a greater degree of purity and perfection than they ever yet reached. These are the men who are obliquely disseminating such principles, and basely suggesting such insinuations, as are certainly calculated in their effects (whether designed or not) to lay the liberties, laws, and property of this country prostrate at the feet of a vindictive foreign foe, bringing *desolation, destruction, famine, and the sword*. But I have reason to be well assured, that pretences to superior patriotism made by ATHEISTS and GAMESTERS the good sense and discernment of this honest and Christian audience before whom I speak, will reject with scorn and abhorrence!

* Of this description were the CATILINIAN REFORMERS in antient Rome. "In illis gregibus, omnes ALEATORES, omnes adulteri, omnes impuri, impudicique versantur. Cic. in Catal. Orat. 2.

Lastly,

Lastly, by the joint result and effect of the two principles of the LOVE OF THE BROTHERHOOD, and the FEAR OF GOD, will be cherished and cultivated the indispensable duty of honoring the sacred Person and Office of the Monarch, in our free and excellent Constitution.

BRETHREN ! our forefathers were esteemed men in their generation of great wisdom, piety, and virtue. They were distinguished among all the nations of the earth for an hatred of oppression, and for an unshaken love of sober and rational liberty. BRETHREN ! they understood and possessed liberty, both civil and religious, while that conceited and unprincipled people, which modern reformers hold up as your guide and masters in civil polity, lay under the bonds of the most abject slavery, and in the utter darkness of Romish superstition. BRETHREN ! this liberty our forefathers, who had full and convincing experience of the tyrannical anarchy of a Republican government, wisely secured, by continuing and perpetuating the power and
office

office of a revered, though limited Monarch; they wisely tempered the excesses by which liberty hath in all other countries destroyed itself, by the wisdom and prudence of an ancient, venerable, and hereditary Aristocracy. Under this government, notwithstanding every slight defect necessarily incident to every fabric of human construction, the prosperity and happiness of this nation has been for the course of a century unparalleled in the records of mankind.

The defects of this noble system must bear a small proportion indeed to its excellencies, when they have not prevented this favoured island from becoming the central point where nearly the whole of the wealth, commerce, security, and true liberty, which exists throughout the world, have met. Let it not be forgot, that to these kingdoms the French Exiles fled for shelter from Regal oppression and Papal persecution, on the revocation of the edict of Nantz, at the close of the last century. At the close of *this*, equal protection is afforded to those of the same nation, whom a
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vindictive, furious populace, the organ of relentless demagogues, has driven to seek a similar refuge on these hospitable shores! *Here*, as far as the imperfect condition of humanity will permit, (and may it be so till time shall be no more!) *here the wicked cease from troubling, here the weary are at rest?* Here mild and equal laws render the cottage of the labourer as secure as the palace of the noble. Here justice is dispensed in a pure and unpolluted stream. And shall all these inestimable blessings, all these precious privileges, be endangered by schemes of visionary reform, projected by those whose sole refuge from the ruin in which their vices and debauchery have involved them, lies not in the reform, but in the *subversion* of the Constitution? Reform is in truth a specious word; but I trust every honest man, before he gives encouragement to such projectors, will reflect how much may be lost, and how little can be gained, by such innovation. But if this reform, (be it of what nature it may) extends to the weakening the power and influence of the Monarch, directly or indirectly, will not all the advantages which

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arise

arise from the NICE EQUIPOISE of our admirable Constitution be endangered with them? At least, before we trust the reform of the state with any projectors, we have a right to expect that they should have extended their zeal for reformation to their own morals and habits.

Surely then all those who LOVE THE BROTHERHOOD and FEAR GOD, will feel how much it is their interest as Citizens, and duty as Christians, to HONOR THE KING. I am farther persuaded that all honest men are fully convinced, that in addition to the value of a limited Monarchy, abstractedly considered, the Personal Virtues of our gracious Sovereign most powerfully claim the united attachment and duty of his subjects. His mild and merciful disposition, his warm and paternal love of his people, and above all his exemplary piety and holiness in the midst of an apostate and adulterous generation, have scarcely ever been equalled, and never exceeded, by the most virtuous of his predecessors on the throne of these kingdoms.

It is against such a Monarch, and against such a Government, that a scheme of the blackest

blackest and most extended treachery had certainly been laid. A decisive blow was nearly struck against our liberty, prosperity, and national existence! But thanks to Almighty God, the timely and judicious measures of his Majesty's Ministers, the united spirit of loyal Association, assisted by the unshaken courage, warm patriotism, and superior address of the Chief Magistrate of this Metropolis, have for the present checked and defeated the designs of our foreign and domestic enemies. To the manly exertions of this last mentioned distinguished person it is greatly owing that your property is safe from plunder, the honor of your wives and daughters from brutal insolence, and your lives from the daggers of foreign assassins. It is a mean recompence to such merit, that it will certainly descend to posterity. Far more important to this excellent Magistrate I am persuaded is the warm gratitude of every honest citizen, the silent, strong testimony of conscience, and the hope of those rewards, endless in duration and unspeakable in value, which the Almighty has stored in
Heaven

Heaven for the benefactors of mankind in their generation here on earth !

It remains then only for me to exhort you as ENGLISHMEN, resolved to preserve your liberty and property from domestic treachery and plunder, and your national independence from foreign insult and attack—as FATHERS and HUSBANDS, bound to protect your dearest relatives from misery and ruin—as CHRISTIANS, acknowledging the providence and adoring the majesty of Almighty God—to cherish and diffuse a love and veneration for the Laws, the Constitution, the Religion of this land; AND to request you to join me in hearty, fervent prayer, that if in ~~necessary~~ vindication of the just rights of his allies, and the DEAREST INTERESTS of his subjects, our gracious Monarch should be engaged in a necessary contest with our antient and bitter foes, that the Omnipotent Protector of all who call on his name, may go forth as in former ages with our fleets and armies; and that the speedy issue of this contest may be, that peace, order, piety, and good government, may not only be perpetuated in these kingdoms, but become universal over the face of the earth !

THE END.

